

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXX.

JACKSON, MISSISSIPPI, JAN. 10, 1918

NEW SERIES, VOL. XX, NO. 2

THANK YOU!

To those who sent their renewals in response to last week's request, we wish to express our appreciation. If you overlooked it we forgive you and renew the request.

Dr. W. F. Yarborough, the Mission Secretary in Alabama, gladdened the hearts of his Mississippi friends by a visit this week.

The church at Sumner presented their pastor, W. R. Cooper, with a hundred dollar bill for a Christmas present. Next!

Thos. Jefferson Latimer, and he's a bigger man than the original Thos. Jefferson any day, made a Christmas visit to the old state, back from Arkansas.

The executive committee of the Convention Board met in Jackson Tuesday. There were present besides Secretary Lawrence, Dr. W. C. Tyree, M. P. L. Love, E. T. Mobberly, W. H. Thompson, C. C. Pugh and P. I. Lipsey.

The address of our former business manager is J. J. Lipsey, 17th Squadron, First Provisional Regiment Aviation Station, S. C. T. C., Camp MacArthur, Texas. He is perfectly satisfied, grateful to God for the privilege of serving his country and "proud as Punch." He will be glad to hear from his friends, the Record readers.

Mr. John Wendell Bailey, son of Dr. T. J. Bailey, of Jackson, was married on December 27th to Miss Loui Floyd at Starkville, Miss. They will make their home in Phoenix, Arizona. Mr. Bailey has gained distinction by his work at the Mississippi Agricultural and Mechanical College and later at Cornell University. At present he is employed by the Federal government.

We have never in our lives been so hard worked as for the past month. Many things have suffered in consequence. In two weeks more we shall have everything working smoothly and The Baptist Record will be the best we can make it. For any delay and shortcomings we are duly apologetic and are ready to make amends. The printers took a rest Christmas week and so no Record came out.

The Mississippi Legislature on the first day of its convening passed the new amendment to the Constitution of the United States prohibiting the manufacture or sale of alcoholic liquors for beverage. It was done by a vote of ninety-three for it and three against it in the House and in the Senate twenty-eight for it and five against it. Mississippi leads all the rest.

PURE RELIGION.

The reading of the improved Bible Union revision of James 1:27 gives the translation correctly, "A pure religion service and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." That is to say, these things are not the heart of religion but its appropriate expression. Much of the supposed conflict between James and Paul vanishes by a correct translation and a careful reading. For instance James does not say "Can faith save him?" but "can the faith," that is the faith described as being without the evidence of works. It could be read "can that faith save him." So in his description of "pure religion," it is not a definition of religion, but a service that is characterized as religious, that is the outward expression of a genuine knowledge of and fellowship with God.

Neither is it intended as the sum total of religious service, not the only and exclusive manner in which true and pure religion finds expression. That would be to contradict the teaching of the parable of the good Samaritan, for the man he helped was not a widow and not an orphan in the ordinary sense. James says, "A pure religious service," that is, this is one way in which you may be sure you are rendering a truly uncorrupt service to God and man. There may be and are many other ways, but this is one way.

But James is very happy in selecting the two characteristic ways in which a genuinely religious service can be rendered. Remember that he cites two ways: the visiting of widows and orphans in their affliction, and keeping oneself unspotted from the world. Always in the Bible a religious service is one rendered to God, or to man in the name of and in obedience to the command of God. It is not a religious service to do anything for men without regard to God, or unprompted by obligation to Him. Now the two ways in which we really render service to God are described as visiting widows and orphans, and keeping oneself unspotted from the world. The first is simply an objective way of saying, Help people who are in need. Render them assistance and relief; look personally after them. It is the Bible way of taking a particular example as in this case and letting it stand for a whole class of services to be rendered.

If we wish to do most for God in the world, to render Him the most service, to cause men to think most highly of Him and bring them to recognize and love him, two ways are open to us. Men will think most highly of Him if they see His servants being good to those who are in need, helping men and women and children up, up out of their suf-

fering, out of their poverty, out of their helplessness and weakness, out of their ignorance and out of their sin which is the cause of all the rest. It is the religion of the helping hand that impress the world and honors God.

But not this alone. Along with it is the other form of religious service, that is a service that helps men to think well and speak highly of God; that is, "to keep oneself unspotted from the world." There is no better service to God than a clean life. Men are impressed by the speech that is pure, the life that is unstained, the purpose that is unselfish and free from sordidness. They are turned away from God by the opposite in those who represent Him. If we wish to render God a real service, there is no way to do it if the life itself is not unspotted.

Have you gotten your Sunday school lesson commentary for 1918? You can get them from the Baptist Record. Tarbells for \$1.35 postpaid, Peloubets the same, Arnolds sixty-five cents postpaid. Coon's Pocket Commentary, cloth, for twenty-five cents, morocco, thirty-five, Torrey's Gist of the Lesson twenty-five and Moore's Points for Emphasis twenty-five. Orders filled promptly.

The Clarion-Ledger has a leading editorial on Tuesday morning an earnest plea to the Legislature to spare the people the burden of heavy and unnecessary taxes. In view of the extra burden under which our people are laboring in these war times the caution is well deserving earnest consideration. The people were never so heavily burdened as now and there is no relief in sight. For the sake of our national welfare and the cause of democracy and humanity, necessary taxes should be borne cheerfully. But there is no room for superfluous baggage now.

The Southern Baptist Education Association meets this year as usual at Nashville, Tenn. The dates are January 24-26, meetings to be held in the Tulane Hotel. We wish it were possible to give the entire program, which is certainly very attractive. It is such as to make anybody hungry who is interested in Christian education. We notice on the program Dr. Frank W. Paddleford, education secretary of Northern Baptists, and Profs. Johnson and Godbold, well known and highly esteemed in Mississippi.

We have just received a consignment of Dr. A. T. Robertson's new book, "Paul's Joy in Christ." It is an exposition of Philipians and was tried out successfully on summer assemblies of the best people and was highly praised. It can be had of The Baptist Record for \$1.25 and six cents for postage.

A MESSAGE TO SOUTHERN BAPTISTS.

(J. B. Gambrell.)

It is apparent to thoughtful students of the times, that the world is in process of re-making. Dynasties are passing away and the spirit of democracy is marching on. The world-war is now waged specifically to secure the rights of the common people, for which Baptists have always stood.

Baptists should now maintain the integrity of their denominational forces and the full integrity of their message for the world. The Baptists message is a message the new age will need. The message should be maintained in its fullness and strength. And back of the message should be all the denominational forces properly correlated and developed to their highest power.

The greatest thing calling for immediate attention is, the mobilization of the Baptist forces throughout all the land for the highest service in the war to win it, and, after the war, to serve the world. To mobilize our forces properly, every organization in the denomination ought to be worked full strength. To meet our responsibilities new standards of giving must be set up, very much higher than they have been in the past. And the vast number of un-enlisted Baptists should be called out to participate in the efforts of the denomination. State churches, baptismal regeneration, infant baptism, hierarchal forms of church government, have warred against a pure Christianity through centuries. We will greatly sin against the coming generations if we do not proffer our service to deliver the simple message of the gospel to all of the lands which will be open to it when the war closes.

And the best preparation that we can make for the service after the war, is for us to do our full duty during the war, both in helping the government and in promoting the religious life of our people in the camps and out.

We must specially care for our schools. A Christless education in Germany ruined that empire and brought on the horrors of the war. Christian schools must be strengthened in America in order to season the education of this country with the spirit and ethics of Jesus. We are called, now, to do our best for the highest things in civilization.

Dallas, Texas.

DIFFICULT THE ATMOSPHERE OF MIRACLE.

Sir John Cowan said that on the only occasion on which he met David Livingstone he referred to the difficulties of his pioneering work, and Livingstone, with a gleam in his eye, remarked "Difficulties, what are difficulties? Just things for us to overcome." Many go under, not so much because their difficulties are greater than those of others, but because they misinterpret them. When Jesus saw the man blind from his birth, and his disciples asked him for an interpretation of the trouble, the Master told them that the most significant thing about the man's misfortune was that it was an opportunity for divine power and mercy.

In weak and discouraged moments we give

way to the belief that difficulty means God's desertion of us. But it is never desertion, and it is not always retribution. Over-conscientious people are prone to suppose that every hindrance they meet with is a sign of God's disapprobation. But man's extremity is God's opportunity. It may mean many other things, but our safety is in always remembering that, whatever else it is, difficulty may always be turned into a claim upon God.

In Christ's life difficulty was the very atmosphere of miracle. "He used circumstances just as he used his body, as the instruments of his will." He never complains of the difficulties of life. Nothing is too much for him, and he never implies that one thing is harder to do than another. We are inclined to classify the different kinds of hindrances, and to believe that certain types of them may yield to divine help and others not. There is nothing in our Lord's action or teaching to justify this distinction. Always he acted as the Lord of daily circumstances, and treated them not as instances of God's withdrawal but as things to be overcome. Let us ask ourselves whether the thoughts we are harboring about our perplexities are not simply our own thoughts; after all. Hardly knowing what we do, we are all the time mistaking difficulties for impossibilities. Left to ourselves we tend to see in them evidences of divine disfavor. Christ never treated them so. All the difficulties in the world need not keep us from doing the work God has given us to do, if we steadfastly believe in the promise of power through Christ. And when God is about to give us new power he usually shapes our circumstances so that we shall appreciate it and have room for it.

We do not realize how far off we get from belief in Christ's great words about what he will do for us and make us capable of doing. We may have always kept them somewhere in our minds, and yet never have laid our whole weight upon them. Before we know it we are consulting the probabilities of ordinary life more than Christ's words. Little by little we pare down the great promises, as an English preacher has recently said, "You hardly ever hear a preacher saying without qualification that prayer can be answered." And the listening heart has already far too many qualifications of its own of which it would gladly be relieved. It goes away saddened and disappointed; for there is in us all a conviction which will not down and will not die that the great promises are true. We want them to be true. We feel that they ought to be true. Nothing less than great words like these can grip us or encourage us. And much as we are tempted to argue about them, there come times when we have to dismiss all the intermediate considerations, and confront ourselves with the great promises as if we and they were the only things in the world to think about.

In his earlier days Bishop Clark, of Rhode Island, used to try to make Christian truth clearer by arguing and defending it. But one day a woman came to him and said, "Dr. Clark, I wish you wouldn't argue everything but just give it to us as if it were so and there couldn't be any mistake about it." After that he saw how the bold, uncompro-

mising assertions of the Gospel were just what the heart longed for most. Nothing less would ever give us the courage we need, or the comfort we crave. We are unkind to our own selves when in our great need and unworthiness we tell ourselves that only a much modified Gospel can be true for us. To come to life's severest needs and meet them with a message that is toned down and watered down means despair. That is the time when we need to take the promises full strength.

To the last, life calls for trust as various in its forms and as dramatic in its quality as it did in the experiences of the Gospel where men braved all the improbabilities and cast themselves upon Christ's help. Difficulty should mean a newly discovered God. We may let it mean a hundred cheerless, stupid, enfeebling things; but that was the meaning that Christ chose. It was as if he shut his eyes to the others and entered upon each new scene to see how in its brief space the works of God might be made manifest. Single that out among all the aspects of your present experience. There are other ways of looking at it, but none so close to Christ's habitual thought. It may take all the energy we are possessed of to hold that view of it resolutely before our minds. Sometimes we may only see it intermittently through a mist of tears and through blinding doubts but see it we may—and must.

Our hindrances, then, may have meant all the ordinary and obvious things that we suppose, but they have meant something grander and more consoling. They have furnished an atmosphere where self and all its failures have been only too plain; but they have been supplying also the atmosphere which is friendly to God's marvelous help. We have thought to find a more favored atmosphere, with things arranged as we would like them. But Christ asks no other than what we have for his mighty works. In our pride and discouragement we wait until we can present to him a situation more to our own liking. Part of the wonder of Christ's miracles was his divine power, the other part was the willingness of dismayed and stricken, and enfeebled people to believe that their troubles and divine power could meet together. There are no ideal troubles, there are no favorite diseases with Christ—which he prefers to deal with. The height of faith is shown in coming just as we are—The Sunday School Times.

Here is a good chance for a good church to get a good pastor. Rev. J. B. Quin has resigned at Grenada. The church there called him for another year at an increase of salary, but he feels that the indications are that God has work for him elsewhere. We hope he will not leave Mississippi. We haven't any more like him to give away.

Mr. J. A. White, the secretary of the B. Y. P. U. of America gives his personal endorsement to the work of "Layman" who is sending out literature on tithing and helping to develop the spirit of liberality. If you wish help along this line address "The Layman Company 143 North Wabash Ave., Chicago, Ill. Literature free.

Our readers will be glad to know that Dr. M. O. Patterson is to continue the exposition of the Sunday school lesson in the Record this year. No paper has a better treatment of the Sunday school lesson.

Education Commission

Let us get out of debt.

We have paid during the past month all the interest up to date, and some six months in advance. We have paid in addition to interest, \$4,000.00 of principal.

We must educate for the new regime which is to follow the war. What we are going to do when the war is over will depend largely on what we are doing for the youth during the war. Rome at one time thought that all she needed to do was to win battles. But with that conviction still alive, Rome fell.

Nations perish without Christian schools. And only Christian denominations can have them. Our State schools are doing some good work. Our A. & M. College is doing her best work. We need this work. We are proud of it. But these schools were not established to develop the spiritual man. The moral life is based on religion was not the purpose of these schools. The theory of our government is such as to prevent the emphasis on this part of man's nature. Hence, this work must be done, if the destiny of our nation is what it should be.

Steady pull. All together. We are coming.

Budget Laymen Department

N. T. TULL, *Superintendent*

Kingdom Unity—The Budget Idea.

The central thought in the whole budget idea is "Kingdom Unity." Around that thought we must build a new and lasting conception in the minds of our people as to their responsibility in the support of the whole kingdom work. The Lord's work is one work. The whole plan was swept within the compass of divine thought when Christ taught us to pray, "Thy Kingdom come, Thy will be done."

The Kingdom of God will never fully come until we adequately finance every agency through which we proclaim Christ to the world and extend His benefits to mankind. No method will ever accomplish such an end that does not enforce the idea of kingdom unity. Our whole scheme of work centers in the Gospel of Christ. The ultimate end sought through every channel of our organized work is the furtherance of the Gospel of Christ. Hence we cannot say that one phase of kingdom work is more important than another without doing violence to the unity of the kingdom.

Every loyal citizen of the kingdom is expected to support every department of the service. There is no room for the slacker. The government of our King demands every resource at our command.

The Budget Apportionment, as published in last week's paper, puts the matter of kingdom support squarely before the churches of Mississippi. It is a challenge to every pastor and every church member to make a "drive" that will put "over the top" the "quota" of every association and every church. The call is for \$176,000.00.

The church at Brandon put on the budget with an increase of forty-five per cent over their apportionment. Their pastor, Dr. Patterson, of Clinton, is a great budget booster.

The church at Macon, P. C. Barkley, pastor, put on the budget with an increase of 30 per cent over their apportionment. Their entire membership will give more than \$30 per capita this year. If every white Baptist in Mississippi were to give that way we would give over \$5,000,000.00 That's what I said.

Only churches that make monthly remittances to the Board office will be carrying out the ideal of the budget plan, which is the systematic support of the whole kingdom work. The budget plan looks towards putting our work on a guaranteed cash basis. Be sure to make monthly remittances of all funds in hand for denominational purposes.

We have arranged with Mayes Printing Co., Louisville, Ky., to handle all orders for contribution envelopes promptly. Order direct from them. They make the envelopes according to instructions.

I have designed a Monthly Church Treasurer's Record that is simple and inexpensive. You may order it from the publishers, Hederman Brothers, Jackson, Miss.

Hederman Brothers have sold our specially designed budget record system in five different states already. It is interesting to note that more of them have been sold in Texas than any other state. The book is designed for full time churches using the single budget system.

No other church method has such a wonderful enlistment power as the budget plan. One pastor wrote me that over 95 per cent of his members made pledges to the budget. One of the greatest sins of omission that our churches have been guilty of in the past has been their failure to enlist and develop their members in the grace of giving.

THOSE WINTER SCHOOLS.

(T. J. Moore.)

"Behold all things are now ready" for the first sessions of our Winter Theological Schools. Dates: Four of them January 14 to 19, and four January 21 to 25.

Let not bad weather interfere. There will be but little exposure after you arrive. It was in expectation of bad weather preventing other activities that mid-winter was chosen as the best time to be spared for attending these schools. Come if possible and bring others with you.

Changed.

On account of the crowded condition of things in Hattiesburg and the timely and

hearty invitation from the people of Poplarville, the place for holding the Winter Bible School set for Hattiesburg is changed to Poplarville. Ample provision is being made for the free entertainment of all who attend.

Time, January 21 to 25.

T. J. MOORE, Hattiesburg, Miss., Supt.
L. G. VARNADO, Poplarville, Business Mgr.

TO THE WOMEN IN ANTICIPATION OF THE WEEK OF PRAYER.

I covet the attention of my Southern Baptist sisters to some things which I have to say to them at this time, looking to the annual Week of Prayer.

First of all, let me express the hope that the Week of Prayer may be observed in every Baptist church in the South, and that the leaders may be able to secure the largest attendance in the history of this vital and helpful Christian movement. It seems to me that many things conspire to bring my Southern sisters together at this time, together at the feet of Jesus. Surely it is a time for prayer. And who will pray if our women do not?

There are several purposes which this Week of Prayer can accomplish if praying women in our churches take the matter seriously and call together their sisters in this holy convocation.

There is need first of all, of a serious effort to secure the attention of our people for the regular and permanent Christian enterprises. New and various religious interests and appeals have diverted the minds of many from the usual Christian tasks and threaten to imperil the primary Christian institutions upon which all emergency enterprises depend for support and relief. If our churches and their established and permanent agencies are not kept up to the full measure of efficiency, Red Cross, Y. M. C. A. and all relief work must feel the effect of it. Most of the good which these organizations have accomplished have had its source in the churches. Indeed it is doubtful that without the churches these organizations and enterprises would ever have been thought of. Not one or all of these, as good as is their service, should be allowed to absorb attention and support which are needed to keep the original institutions in prime condition for their work.

The Foreign Mission Board is a permanent and essential agencies of the churches in the performance of their primary mission. The women of the South have a great opportunity to reclaim attention for this agency right at the opening of a new year which finds us facing the greatest world situation this board was ever called upon to meet. May I suggest and beg that extraordinary effort be made to secure the attention of the Southern Baptists for this great enterprise which is our chief dependence in the performance of essential Christian world service? The need to rearrest attention for Foreign Missions is real and exceedingly urgent.

Again I most earnestly and seriously suggest that during this Week of Prayer practical steps be taken to make sure that Southern Baptists realize their aim of \$1,000,000
(Continued on Page Seven.)

The Baptist Record

160 East Capitol St. Jackson, Mississippi

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

— BY THE —
Mississippi Baptist Publishing Company

P. I. LIPSEY, Editor

PUBLICATION COMMISSION:

J. T. Christian, D. D., President; W. E. Farr,
I. P. Trotter, D. D., E. D. Solomon, W. H.
Morgan, Secretary.

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

WHAT DO YOU THINK OF THIS?

Recently the Y. M. C. A. secretary at Camp Sheridan near Montgomery, Alabama, wrote the pastor of the First Baptist church in that city that they were preparing for the observance of the Lord's Supper among the recruits in camp, informing him that the Presbyterian pastor had agreed to take part in the service, and asking the Baptist pastor to co-operate with them. Dr. Stakely, the Baptist pastor, wrote him a courteous letter declining to have anything to do with it and advising against the carrying out of the proposed program, and urging that it be not done as it would put the whole of our Baptist people squarely in opposition to the Y. M. C. A.

These lines are written not merely to express approval of Dr. Stakely's course, but to raise the caution signal to our friends of the Y. M. C. A. This organization has done good and is still capable of doing good. It is the government's chosen agency for religious work of Protestants among the soldiers in the camps and trenches. They are in position to do more for the soldiers than any other agency, though some have a serious fear that they are abandoning their distinctively religious mission for that of entertainment and recreation. These last are needed and it may be that the Y. M. C. A. is the only organization in position to furnish them. They have not put the stress on the devotional life and education features which were intended by its founders. When Mr. Moody worked with the Y. M. C. A. during the war between the States he considered it his mission to win men to Christ. But that is far from being the major purpose of the organization today. It will not do to say that the purpose remains the same while the method has changed. Men are not won to Christ and the Christian life by entertainment and recreation.

But a more serious blunder would be the assumption of the prerogative of administering the ordinances. The Lord's supper is not a social occasion. It is not a loose gathering of heterogeneous individuals for the purpose of expressing their interest in one another and their indifference to doctrinal distinctions and standards of religion or mor-

als. It is a solemn ordinance committed to the churches of Jesus Christ to be preserved in the simplicity and purity of its original purpose. If the Y. M. C. A. can administer the Lord's Supper they can also administer the ordinance of baptism. In what then do they differ from a "church?" and if a "church" what sort of a church is it? It is a complete machine with doctrinal powers, but we have not been accustomed to think of it as a "church." More and more is the conviction growing upon our Baptist people that the spiritual ministry of Christ and the purity of the ordinances depends upon the churches. In the same proportion should the conviction grow upon us that we are under urgent obligation to give the gospel to lost men and teach them to observe all things which Christ has commanded us. The world is in need, and we are commissioned to supply the need. Today the cry is for men to fill the places and money for the support of all our work. One dollar given in the support of our Baptist cause is worth ten given through other agencies in the production of spiritual results.

ENEMY OR FOE.

Here is a distinction with a difference; a difference which at this time needs to be remembered, when the world is at war and there is danger that contention for right may degenerate into personal bitterness. One may be an enemy without being a foe, that is one may be on the opposite side of a question, and fighting for it even to death, and yet entertain no personal bitterness toward another who contends as earnestly for the contrary. Brothers in the flesh in some of the border states with only love in their hearts for one another went out from the same home to fight one in the Federal army and the other in the Confederate army. They were enemies but had nothing of the fiendish hate which is implied in the word foe. Men from these same two armies have between battles eaten and slept together, but when the battle began they went back to the battle line to fight for what they believed to be the cause of righteousness and honor. They were enemies, but having no hate in their hearts. The very conviction that they were contending for the right lifted them above personal animosity and made it impossible. On the other hand the period which succeeded the Civil war was one which engendered hate which it has been difficult to eradicate. The office holders of that time were many of them robbers and plunderers whose purpose was not to serve a good cause but to line their own pockets and humiliate a conquered people. This was the most unfortunate part of the history of the civil war. It was just such a condition that the large hearted Abner sought to avoid in the internal war in Israel when he was opposed by Joab. He proposed a settlement of their differences, "lest," he said, "there should be bitterness in the end."

In our present war with Germany and her associates, we are indeed their enemies and they are ours. We are fighting for righteousness and freedom, the right of all men

to preserve their national independence, and to the use of the ocean highways, for the sacredness of human life and for the rights of property and the inviolability of treaties. These are things worth fighting for, for without them life would be impossible or not worth the living. We must maintain them or existence is impracticable or intolerable. We must maintain them at any cost or sacrifice and it must be done with all the energy and devotion of our lives. But this does not make us the personal foes of the men against whom we fight. Rather it is that they too may have the rights and freedom which we seek for ourselves and for all men. It is impossible to cherish hatred for persons and contend for high principles. The two things are mutually exclusive. It is in following this principle that we may obey the command of Jesus to love our enemies. If we do we will have no difficulty in praying for them, even when they seek to do us personal injury or destroy our national rights. Praying for them will not prevent our seeking to subdue them, for both may be necessary to their highest good. In both we seek their permanent welfare.

WHAT DO YOU CALL THIS?

The following queer specimen of "exposition" is taken from "The Earnest Worker," a Sunday school paper published by the Southern Presbyterians:

"John did baptize—How? An incalculable amount of controversy has been wasted over the meaning of the word 'baptize.' It is sufficient for us to say here that its meaning in the Old Testament and the New Testament is the same; that it describes a New Testament sacrament in which water is used to signify spiritual purification, and therefore the work of the Holy Spirit; and that the natural and scriptural mode of representing the Spirit's work is by sprinkling or pouring. **And preach the baptism of repentance for the remission of sins.**—Baptism signifying cleansing from sin, and repentance being necessary to forgiveness (Isa. 55:7; Acts 2:38). **There went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him.**—And there are many good people who honestly believe that John spent his time in the 'wet and weary work' of immersing these multitudes of people! **In the river of Jordan.**—At or near the river, the word 'in' showing the region or locality where John performed baptism, like 'in the wilderness' (vs. 4 above).

And straightway, coming up out of the water.—Jesus and John probably stood in the shallow water near the river bank while John poured the water of baptism upon his head."

The writer of the above evidently feels it necessary to explain away the scriptures in order to satisfy a theory or keep somebody else from doing his own thinking and accept the Bible at its face value. Now we are sure that we shall be called names and accused of using hard language, but it is difficult to read such as that without being provoked to the use of scriptural language: "O fools, and slow of heart to believe all that he prophets have written." "If the blind lead

the blind both with fall into the pit." "He that breaketh one of these least commandments and teacheth men so, shall be called least in the kingdom of heaven." "Woe unto you, scribes and Pharisees, hypocrites; because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering to enter."

There is only one of two explanations which can be given to such perversion of scripture; it is due to mental deficiency or moral obliquity. No, we know it is not nice to say it, and we have no pleasure in saying it. It pains us more than it will pain others, but there is no use to call a pitchfork a pianoforte. We do not believe it is due to ignorance, except as ignorance is self-imposed. And we are shut up to the conclusion that such perversion of the scripture is due to a corrupt moral sense. The worst morals in the world are those which permit the corruption of the word of God. "If they speak not according to this word, surely there is no morning for them." The word of God is as plain on baptism as any other part of the word of God, as plain as language can make it. If any man shuts his eyes to this there is no hope for him to see the truth at all. May God have mercy upon the blinded soul that cannot see it.

JESUS AT WORK.

Mark 1:21-45.

Lesson for January 20.

Motto Text—"I must work the works of Him that sent me, while it is day." (John 9:4.)

Lesson Connection—Our last lesson closed with the incident of Christ's calling the two pairs of brothers to a distinct, continuous service under His direction. The Sea of Galilee was the scene of their labors as fishermen. They enter upon their calling as fishers of men. Following Christ they enter into Capernaum, a city of some note on the northern shore of the Sea of Galilee. Here the present lesson takes place.

Mark's Viewpoint—We need constantly to keep in mind this gospel writer's viewpoint. His gospel is not a biography of Jesus but a distinct presentation of Jesus as the "ideal Servant of God." He is the Servant-Son, the Servant-Savior. Hence we find Mark's emphasis chiefly on **what the Servant-Son did**, rather than **what He taught**.

This lesson presents Jesus as the characteristic teacher, the demon conquerer, the exemplary prayer, the sympathetic healer.

I. Jesus Teaching With Authority. (vs. 21-22.)

The Gospel writer does not tell us what Jesus taught on this occasion. But he tells us **when**, and **where** and **how**. He taught. It was on the Jewish Sabbath, in the synagogue at Capernaum. Mark's emphasis is rather on the **how**. There was a note of authority in His teaching. This characteristic note gripped those who heard with tremendous force. Jesus is set in contrast with the scribes as a teacher. These were the official teachers of the Old Testament law. The real law had been overlaid with traditional interpretations until law

which the scribes taught was largely a mass of commentaries on the Mosaic law. So the teaching was largely in the form of quotations from the ancient rabbis. It was what Rabbi Smithers or Rabbi Smelingins said. There was an utter lack of the note of authority.

But Jesus, when He taught spoke with authority. It was not what some one else had said, but "I say unto you." His teaching was first hand and not canned goods. The authoritative note in the teaching of Jesus grew out of the fact that He knew. He knew the Father and the Father's message to men and spoke the message with an earnestness and a conviction that was unmistakable. "He taught them with authority and not as the scribes."

II. Jesus Mastering Demons. (vs. 23-28.)

The New Testament represents demons as very powerful personalities that completely mastered men. They are not a mere influence but spirit personalities that enter into human beings and drive them at will. Such condition is described as being "possessed of a demon," or having "an unclean spirit."

Two facts need emphasis here. First, Mark presents Jesus as able to grapple with and master the powers of darkness. However superior in strength the devil and his cohort of demons may be to men, there is One who has authority over them and can master them. In the incident of our lesson Jesus commanded the unclean spirit not to speak and to come out of the man and immediately the unclean thing obeyed. So whatever power the devil and his agencies may exercise in relation to men, it is by the permissive will of God.

Second, Jesus is recognized by this unclean spirit as the Holy One of God. The devil knows Jesus to be the Son of God and so do his demons. They are much wiser than some men. The devil has nothing in common with Jesus. "What have we to do with Thee?" They recognize this fact. Not only this, but Jesus is recognized by demons as their destroyer. "Art thou come to destroy us?" Their doom is sealed. It is known to them and that Jesus is the agent of their destruction.

III. Jesus Mastering Disease. (vs. 29-34, 40-45.)

There are two kinds of diseases in our lesson with which Jesus deals specifically. One was a great fever as stated by Luke. After healing in the synagogue; they went into the home of Peter where his wife's mother was the victim of a great fever. Jesus took her by the hand and the fever left her straightway. Mark tells us nothing of what Jesus did. But Luke says He rebuked the fever and it left. He is complete master of this form of disease. The gospel writers leave no doubt in our minds about this being a real miracle of healing. This taxing day's work was brought to close in the healing of divers diseases and casting out many demons.

The following day Jesus performed another remarkable cure which all the synoptic writers specifically mention, that of a leper (Mk. 1:40-45; Luke 5:12-16; Matt. 8:2-4.) Note first the **disease**. It was leprosy, "a man full of leprosy." Of all the loathsome diseases, leprosy is possibly the most loath-

some. There is no cure known to man for it. The human body literally rots before death.

Note again, the anxiety of the leper. Matthew says he worshipped Jesus. Luke says he fell on his face before Jesus. Mark says he kneeled down to Him. What anxious solicitude! "If Thou wilt Thou can'st make me clean." No doubt about the power of Jesus in the poor leper's mind. The healing was only a question of Jesus' willingness.

Note finally the Healer. He was "moved with compassion; stretched forth His hand; touched him, * * I will, be thou clean" Leprosy gone! Who is this that masters the incurable disease? We see in Him two things—a heart of compassion and miraculous power. Every miracle Jesus performed had a three-fold value. First, the evidential value. He claimed to be the Son of God and called upon men to believe him because of his works. In mastering the disease of leprosy He was vindicating His claims to be God's only begotten Son.

Second, the practical value. Every miracle of Jesus met a case of practical need. The heart of Jesus was ever moved toward the man in need and He healed to meet this need.

Third, the teaching value. Every miracle of Jesus was intended to convey some deeper spiritual truth. Leprosy is a type of sin in its **hereditary, infectious, incurable** nature. In mastering the loathsome disease he demonstrates His power to master the hereditary, infectious, incurable disease of sin.

IV. Jesus at Prayer (vs. 35-39.)

On the day following the strenuous day's work of Capernaum, "a great while before day," Mark says Jesus went into solitary place and prayed. Jesus was really the exemplar Prayer. He prayed much as an example to all His followers teaching them the vital place of prayer in the Christ-life. He is also our example in that He really prayed in meeting His needs. Though God he was human and needed to meet the great crises of his life in His approach to the Father. Dr. Carroll tells us that prayer was necessary for Jesus on this occasion because Peter was attempting to dam up salvation in Capernaum (36-39). He needed to pray through the dam which Peter was constructing. But another reason of equal importance lies on the surface. It was his purpose to go through the cities and villages of Galilee preaching and teaching and healing. He must come in contact with new, strange, unsympathetic crowds. The fresh touch with the Father through long prayer was necessary to meet these curious crowds. Power had gone out of Him the day before as He touched and healed the multitudes. Get your Bible, sit down quietly, study the prayers of Jesus. You will rise up or fall upon your knees exclaiming, "Lord, teach me to pray."

On the fourth Sunday in July I began work with the fourth time church at Black Water. Since that time the church has paid \$37 to visiting ministers. We sent up \$35.75 to the association and gave \$33.25 as a Christmas gift to a ministerial student at Clarke College, making a total of \$106 the church has paid, in addition to pastor's salary, in the past six months. We begin our new year's work hoping for greater things in the future. Pray for us.

J. H. HOOKS, Pastor.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Faith and failure do not go together.

It takes work to make anything go.

Knowledge broadens one's horizon, experience broadens one's sympathies, co-operation broadens one's fellowship, and faith broadens one's spiritual life.

What do you think of the budget appropriation published in the Record of last week? It looked good on paper didn't it? Now let us yoke up and make it real in our church life. Do you know that all of this is for the sole purpose of magnifying the Lord Jesus Christ and carrying on His work in the world. You are in favor of that aren't you? Sure! Then roll up your sleeves and let's make this thing go in a big way. The fellows that make things come to pass are not the fellows that look for flaws and faults and things to object to, but they are the fellows who yoke up to big tasks and pull. A mule can't pull while he is kicking nor kick while he is pulling, and neither can you. What we want to emphasize throughout this year is the **WORK**. Let us do the **WORK** and the Lord will bless us, and while we are doing the **WORK** we can study best how to do it. "Arise, let us go hence."

The Training and Theological Schools.

The first four of our Training Schools meet next week, January 14-19. I am giving again the program for these schools.

Places of meeting:

Sardis, January 14 to 19; Ackerman, 14 to 19; Sumner, 14 to 19; Corinth, 14 to 19.

As you see, these four schools will be running at the same time. This enables us to group our work and use to the greatest advantage our general men, and then, too, it puts us all to studying the same things in the State at the same time. It is co-operative work, and what we need above everything else in our Baptist ranks is the spirit of co-operation.

The courses of study in all the schools will be the same. We have tried to arrange a course that would be the most helpful to our pastors and workers.

Entertainment will be furnished by the churches where we meet. I feel sure that the Sunday School Board will furnish the text books. The only thing in the way of expense will be getting to and from the school.

Course of study.

New Testament, using Gospel by Mark as text book.

Homiletics, with "Practical Hints on Preaching" as text book.

Pastor's Manual, with "Church Organization and Methods" as the text book.

Each of these subjects will be given two periods each day.

Five doctrinal addresses will be delivered, one each day by five different speakers.

We have arranged to have Dr. Lawrence,

J. E. Byrd, N. T. Tull, Miss M. M. Lackey and representatives of the Foreign and Home Mission Boards to each be present one day in each of the schools.

Schedule:

Morning 9:00 to 9:45—New Testament.

Morning 9:45 to 10:30—Homiletics.

Morning 10:30 to 11:15—Pastors' Manual.

11:15 to 12—Address by State Workers.

Afternoon 2 to 3—Doctrinal Address.

Afternoon 3 to 4—Homiletics.

Afternoon 4 to 5—New Testament.

Night 7 to 7:45—Pastors' Manual.

Night 7:45 to 9—Inspirational Address.

If it suits the people who entertain the schools we hope and expect they will entertain on the "Oxford plan" that is, furnish bed and breakfast in their homes and serve the noon and supper at the church.

Each school will be independent and will run under a separate management. It is our purpose to make these schools permanent, and we hope to have the churches where the schools are meeting take especial interest in the schools and do their best to build the schools up. We also want the churches to share all the benefit possible from the schools and hope that the pastors will impress upon their people the fact that the school is not for preachers alone, but for all.

The programs for the various schools are as follows:

The Sardis School.

Time—Jan. 14 to 19, 1918.

Business Manager—A. T. Cinnamond, Senatobia.

Faculty.

New Testament—J. T. Christian, Hattiesburg, Miss.

Homiletics—E. L. Wesson, New Albany.

Pastors' Manual—W. H. Morgan, Brookhaven.

Doctrinal Address.

Subject: Sin—W. E. Lee, Como, Miss.

Subject: The Cross—A. T. Cinnamond, Senatobia, Miss.

Subject: Faith—J. R. G. Hewlett, Charleston, Miss.

Subject: Justification—J. O. Hill, Sardis, Miss.

The Ackerman School.

Time—Jan. 14 to 19, 1918.

Business Manager—H. M. Whitten, McCool, Miss.

Faculty.

New Testament—P. I. Lipsey, Jackson, Miss.

Homiletics—C. C. Pugh, Hazlehurst, Miss.

Pastors' Manual—S. P. Morris, Poplarville, Miss.

Doctrinal Address.

Subject: Sin—S. P. Poag, Durant, Miss.

Subject: The Cross—C. C. Kiser, Aberdeen, Miss.

Subject: Faith—R. L. Gillon, Houston, Miss.

Subject: Justification—W. A. Roper, Kosciusko, Miss.

Subject: Service—Owen Williams, Brooksville, Miss.

Sumner School.

Time—Jan. 14 to 19, 1918.

Business Manager—W. R. Cooper, Sumner, Miss.

Faculty.

New Testament—R. B. Gunter, Jackson, Miss.

Homiletics—E. E. Dudley, Hattiesburg, Miss.

Pastors' Manual—J. D. Ray, West Point, Miss.

Doctrinal Address.

Subject: Sin—W. S. Allen, Lyon, Miss.

Subject: The Cross—N. W. P. Bacon, Marks, Miss.

Subject: Faith—Martin Ball, Clarksdale, Miss.

Subject: Justification—H. L. Martin, Indianola, Miss.

Subject: Service—C. T. Tew, Greenville, Miss.

Corinth School.

Time—Jan. 14 to 19, 1918.

Business Manager—A. N. Reives, Calhoun City, Miss.

Faculty.

New Testament (Mark)—M. O. Patterson, Clinton, Miss.

Homiletics—R. A. Kimbrough, Vicksburg, Miss.

Pastors' Manual—H. M. King, Jackson, Miss.

Doctrinal Address.

Subject: Sin—J. J. Cloar, Tupelo, Miss.

Subject: The Cross—A. L. O'Brian, Okolona, Miss.

Subject: Faith—R. S. Gavin, Corinth, Miss.

Subject: Justification—J. A. Rogers, Amory, Miss.

Subject: Service—R. L. Gillon, Houston, Miss.

All persons who are to be teachers or speakers have been chosen because of their fitness to do the work assigned to them and have agreed to make a special preparation for their work.

We are counting on every preacher in the state entering one of the schools who is not unavoidably kept away, and with them, many other church workers who may wish to take the course. It is exceedingly important that we enter at the opening and remain through the session.

The text books to be used will be for Bible study, the Gospel of Mark. Homiletics, "Practical Hints on Preaching," by McGlothlin, Carver and Sampey. Pastors' Manual, "Church Organization and Methods," adopted by Southern Baptist Convention in its last session.

It would be well for all who expect to attend one of these schools to read afresh the book of Mark and these other books before the opening of the schools. All we need is a full attendance of all our preachers and many other workers to make these five day mid-winter schools one of the most helpful agencies to unify, strengthen and build up our forces we have ever launched.

Let every one who reads this pack his grip now so that he will not be late for the opening session.

TO THE WOMEN IN ANTICIPATION OF THE WEEK OF PRAYER.

(Continued from Page Three.)

for Foreign Missions before April 30th. Let prayers and exhortation center on this achievement.

As practical steps towards raising this amount of money for Foreign Missions the State Conventions of the South have been raising their apportionments. Early in the year, without waiting for the annual meeting, Virginia Baptists voluntarily raised their apportionment to \$100,000, or one-tenth of the amount sought. Later the Louisiana and Texas Conventions passed resolutions calling upon Southern Baptists to raise this \$1,000,000 for Foreign Missions and pledged sacrificial effort to this end. The Kentucky women caught the spirit and added \$7,000 in extra money to their annual budget. Nearly all the State Conventions have taken similar action. However, some of the states will yet have considerably to enlarge their present apportionments, and all of them will have to prosecute a vigorous campaign to make the achievement certain. This prayer week can give great impetus to this effort.

There exists the strongest of reasons why this amount should be raised. This increase in the Foreign Board's receipts is necessary for the following among many reasons.

1. It is needed to meet the increased expenses of the work. The same money will not now meet the expenses of Foreign Missions any more than it will purchase for you the breakfast or the same amount of coal it would before the war. The situation is an inenviable one. Expenses have gone up on all fields and on many of them exchange rates have gone against us seriously. The Convention at New Orleans feared this, but the situation has grown more acute since May. All the Foreign Mission Boards are facing it, and all are making effort to meet it. To take care of increased expenses and to take advantage of the new opportunities of the present world situation, Northern Methodists have fixed for themselves the goal of \$8,000,000 for Foreign Missions this year, and the same amount per annum for five years. One million dollars by Southern Baptists is a moderate provision for present conditions. The world situation lays on us obligations and gives us opportunities as large as any which Northern Methodists face.

2. The money is needed to meet certain long-neglected needs and seriously imperiled situations on the mission fields. Equipment and reinforcement at certain points are paramount necessities if we are not to witness reverses. The comfort and efficiency of missionaries in certain instances have been neglected as long as can be without serious consequences. Death has sadly thinned the ranks of our missionaries in China the past year, and new missionaries must be sent to take the places of some of these without delay. Incident to the war situations have shifted and new urgencies have been created. Relief must be given as speedily as possible.

3. The money is needed to follow up the expansion of our work. Success and growth have naturally opened up new fields to us and led us into new opportunities. In many

instances we cannot wait to take advantage of these opportunities without losing them. Many well-equipped men and women are ready to sail for the mission fields on short notice and to enter with enthusiasm upon the task of turning to the advantage of their denomination and the glory of their Savior these new opportunities in missionary service. The Board is not able to send a single new missionary on its present receipts. So swift are world changes that it is greatly important that the Foreign Mission Board be in position to adjust itself quickly to a changing order and take tactical advantage of every favorable circumstance. To do this it needs money. Men are available.

4. A new and urgent form of Foreign Mission work is presented in the war camps in Europe. There is a dearth of evangelical ministers to meet the great need there. Red Cross and Y. M. C. A. are meeting physical and social needs but the spiritual need, which is pre-eminent, calls to Southern Baptists loudly. Hundreds of thousands of our own boys are already in these camps, and there is a loud call and a strong pressure upon the Foreign Mission Board to do for these young men and others who can be reached in the war camps that which the Home Board and State Boards are doing for the soldiers in the camps at home. The Foreign Mission Board has the matter under consideration and has decided to undertake this work as soon as the details can be worked out. A committee has been appointed and is busy with the details.

One million dollars is needed and nothing less than this will provide for the needs which are most urgent. Cannot the women of our churches, who have proved so resourceful in devising small and large means for helping the government and providing humanitarian relief prove themselves equally resourceful in this matter? The King of kings lays his claim upon you, my sisters, and his cause appeals to your Christian devotion. Take this matter up with your fellow W. M. U. and other workers and get them to join you in laying it before the Lord in earnest prayer. Perhaps in the atmosphere of prayer some inspirational gifts may be made which will help to guarantee success.

Call for gifts, great gifts, and report them promptly so that the million dollar campaign can have the benefit of such examples.

SOUTHERN SOCIOLOGICAL CONGRESS.

The governing board of the Southern Sociological Congress announces that the next session will be held in Birmingham, Ala., April 14 to 17, 1918. This will be a Win-the-War Congress. The program will be built on the three subjects which are during the war of supreme importance to the South: The Prevention of Disease, the Production and Conservation of Food, the Welfare and Efficiency of Labor. Owing to the nature of the program this Congress will have a national significance, for a heavier responsibility rests upon this section than upon any other to feed and clothe the Nation at war.

The presence of representatives of the government and of allied nations will also

give this Congress an international character and urgency that no previous session has had. The personnel is to be a selected one composed mostly of heads of institutions and organizations and leaders appointed by the Governors.

An effort is being made to get Billy Sunday to conduct a meeting in Chattanooga and he has promised to do so if the usual conditions are met. It will cost \$40,000, but like good butter, it is worth it.

PROHIBITION IN MISSISSIPPI

— or —

ANTI-LIQUOR LEGISLATION FROM TERRITORIAL DAYS, WITH ITS RESULTS IN THE COUNTIES.

By Rev. T. J. Bailey, D. D.,

Superintendent of the Anti-Saloon League of Mississippi

THIS BOOK contains about 250 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots.

The work of the Woman's Christian Temperance Union, though belonging more particularly to the sphere of temperance than prohibition, is accorded considerable space in this book. The present superstructure of prohibition would not have been possible without the splendid substructure of temperance sentiment laid by our good women in their W. C. T. U. work in the last forty years.

The main facts in this book are taken first-hand from state documents of various kinds found in the State Library. These have been supplemented by many facts derived from other sources and verified in a satisfactory way.

It comprises two parts. Part I deals with general prohibition legislation in Mississippi in chronological order. Part II deals with its results in the several counties alphabetically and topically. The book will be mailed, postage prepaid, for \$1.25 cash.

ORDER FROM

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Mississippi Woman's Missionary Union Page

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

SOCKS.

Shining pins that dart and click
 In the fireside's sheltered peace,
 Cheek the thoughts that cluster thick—
 20 plain and then decrease.

He was brave—well, so was I—
 Keen and merry, but his lip
 Quivered when he said good-bye—
Purl the seam-stitch, purl and slip.

Never used to living rough,
 Lots of things he's got to learn;
 Wonder if he's warm enough—
 Knit 2, catch 2, knit 1, turn.

Hark! The paper boys again!
 Wish that shout could be suppressed;
 Keeps one always on the strain—
 Knit off 9, and slip the rest.

Wonder if he's fighting now,
 What he's done an' where he's been;
 He'll come off on top, somehow—
 Slip 1, knit 2, purl 14.

—Jessie Pope,
 In Poems of the Great War.

1918.

We pause on the brink of the unknown year—a year that has pressed its way through a dark and ominous history, through wrecked homes, desolate lands and ruthless wars.

We pause—almost shrinking with increasing awe as we contemplate the gigantic task of readjustment that must come shortly on our Mission Fields if the Master tarries.

The week of prayer is one of unusual stress. Our hearts are all fraught with a spirit of ceaseless intercession. "Home Missions" means more to us just now, when almost every home has been bereft of some splendid son and the mothers are bowed in an anguish that no language can describe.

Surely no church is neglecting to observe the week of prayer.

MRS. H. M. KING.

We trust the leaders of the young people in the local churches are availing themselves of the opportunity to become more efficient workers by taking the correspondence course prepared for them by Miss Dixon of Baltimore. Write us immediately about this course.

The Sunbeams are beginning to send in their Christmas offerings to Miss Mary An-

derson's school. Has your Band made its offering yet? Do not fail to tell the children of the needs of this school and they will be anxious to do their part. Let us train multitudes of givers through the Sunbeam Bands.

"At enlistment time we enrolled fifty four new members. This comes from our Mrs. O'Bryant at Okolona. Isn't it fine? How many other societies can make such a splendid report? Indeed how many others have had "enlistment time?" Let us hear from you, sisters.

Our "Auxiliary Programs" are being sent to each society sending us as much as \$1.25 for Literature Fund. But we are not receiving for this Fund as many subscriptions as we should like. See to it that your society is not a delinquent, please.

The W. M. U. Minutes of the state meeting will be sent out with the March Week of Prayer Literature. This is done to save postage. Each society will get a copy of the minutes, and we trust will see to it that it is carefully read in the society. It will prove most helpful, especially to those who could not attend.

Our missionary, Miss Pearl Caldwell, will we trust be with the women of Jackson, Clinton and Meridian, during the Week of Prayer and we know her coming will bring a blessing.

The society from Caledonia, Columbus Association, met with the W. M. S. of Border Springs, on Christmas day in a joint meeting, and took an offering for China, which has been sent in. Beloved, we are always so happy over reports of our meeting together for our prayers and praise services. We get so much good from communing together.

Pinville, La., Nov. 23, 1917.

Mrs. C. T. Owens and Ladies of Copiah Association, Crystal Springs, Miss.:

Dear Christian Friends—I wrote you last Saturday that the box had not yet arrived, however, it came later Saturday evening, so I hope that my letter did not cause you any unnecessary worry. We are all so delighted. The contents of the box provided us with all our needs. Much more than we expected.

When I gave up my trade last year as a barber to enter school in order to prepare to preach the gospel to our Catholic population of Louisiana; being young in the faith, though we had plenty to start on, yet we could picture dark hours for the future. But God, being rich in mercy, has supplied us with so much more than our little minds could imagine. We did not dream before now that Christian love could give expression one toward another as Copiah Association did toward us.

Had you sent one here especially to inquire into our every need, the order could not be filled more perfectly. We spent more than half of Saturday night unpacking, and I need not tell you how much joy it was to us.

I have received a nice letter from Mrs. Pugh, your successor as associational superintendent, telling us of the incidents during the packing of the box, such as holding serv-

ices, special prayers, etc., and the joy it was to them to do that for us. As I write to Mrs. Pugh I could not find words fitting to make answer to such a demonstration of Christian love. However, I shall remind and make a fitting answer to each of you in Heaven. For I am going there, "not by works, but by faith," and, of course, we shall know each other there.

It is the aim of our college to train young men and women to work among the Catholics of this state, but it will be years before that can be done to a noticeable degree. We need missionaries from Mississippi and other states to help us.

I am afraid that our people in the past have thought that it was necessary to speak the French language in order to preach to them, but I wish to call attention to the fact that there is only a small percentage among them who do not speak English. It is my daily prayer that God will call an army of workers for Louisiana. The field has been ripe unto the harvest for a long time, the fault lies with us, we have either neglected or shirked our duty.

Since the Convention in New Orleans I have two sisters, one brother and two brothers-in-law converted from Roman Catholicism to Christianity. I have a sister in my home now waiting to be baptized with her husband next Sunday. A new day has come for the Baptists in Louisiana. A Christian sun has risen and we can see its rays penetrating into the hearts of our people. But we are short of laborers to sow the seed in order that this risen sun may cause the seed to sprout and take root. Therefore, our dear sisters and brethren of Copiah Association, we covet your consecrated prayers that God may send forth laborers unto the harvest, and I trust that God will permit us to meet sometime to talk about the work in Louisiana.

We wish it known to all the members of Copiah Association to accept our heart felt thanks. We shall ever have occasion to remember you in our prayers.

Yours in His service.

ELLIS P. BENGEION.

The Sunday School Board has just issued an educational tract on "A Supplemental Study for Senior and Adult Bible Classes," prepared by our Budget Layman Superintendent N. T. Tull. It is intended for use by organized classes in Sunday school, rather it tells of a quarterly to be used by them for five minutes of each lesson period in the Sunday school, which supplies briefly the necessary information about the benevolent work of Southern Baptists. It is an excellent idea which originated with Brother Tull and the effort will be made to introduce it in all classes for mature people. It ought to find ready acceptance and will serve the same end as the use of tracts and periodicals in the women's work. Six months will be given to study of the general work as done by the southern Baptist Convention and six months of the specific work done by the state organization. The necessary literature will be furnished free by the Sunday School Board. The study is not exhaustive but covers the whole field briefly.

LEGISLATURE CONVENES

The Mississippi Legislature convenes next week, and every person in Mississippi should keep in touch with legislation passed or considered, for these are serious times.

THE CLARION-LEDGER

will print all of the LAWS passed and all of the news developed during the session.

KEEP UP WITH

—the effort which will be made to abolish the State Tax Equalization Board.

KEEP UP WITH

—the efforts of the heads of the schools and colleges to get a Million Dollars from the tax-payers for these institutions this year.

KEEP UP WITH

—the efforts of the Department of Archives and History to secure quarters in the historical Old Capitol, through the initiative.

KEEP UP WITH

—the Senatorial fight, which promises to excel in interest any campaign in recent years.

KEEP UP WITH

—the war, and all of the other news of the world.

THIS YOU CAN DO

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CLARION-LEDGER

Jackson, Miss.

THE BIBLE PLAN.

There is no wonder that so many folks claim hard times and cannot support their families, when they are going in open rebellion against God. The Bible says "The earth is the Lord's, and the fullness thereof, and the cattle on a thousand hills are mine, and if I were hungry, I would not tell thee. God can take the nine-tenths with his blessings and support any family better than the family can with the ten-tenths. The person who does not give God his tenth is not only robbing God, but is robbing himself. Now let us read His word. Mal. 3:10-11, Ps. 41:1; 37:3. Prov. 3:9-10. Prov. 11:24. Isa. 58:10-11. Luke 6:38. Acts 20:35. II Cor. 9:7. So when you run up against members who are not supporting the church, run upon them with the above scripture.

Now as to the preacher being favored by the railroads, doctors, hospitals and colleges, he may be in some respect, but let us look on the other side and see who the preacher favors. Many, many times he is called upon to drive fifteen or twenty miles in the country to conduct funerals, furnish his own rig or some other kind of conveyance, and after it is all over, they say to him, we are very grateful to you for your kindness, and he is called upon to marry the poverty stricken, and many times gets just exactly what the law allows him (nothing). And if an object of charity comes to the community, nine times out of ten he is sent to the preacher. You say they talk about the preacher's family being better supported, and have better clothes than they have, and that they hardly

treat them with respect when they meet them. Now, Old Subscriber, you know if the preacher and his family fail to have decent clothes to wear in public, those very folks of whom you speak, would say, "Oh, they are not much, just look at the clothing they wear."

Now, on the other hand, let the preacher buy new clothes for himself and family on the installment plan, and be like a turtle, all that he has is on his back, and they are not paid for. And now you go after those members and ask them for help and they will say that the preacher's family has better clothes than they have. So you see, Old Subscriber, that such persons do not know what they are talking about.

Now, while the Bible does not condemn the preacher working with his hands to support his family, if poverty drives him to do so, but it is a shame for any church to expect the pastor to work with his hands for livelihood. The Bible commends supporting the gospel, read II Timothy, I Timothy 5:18, Luke 10:4, from these passages, and many others, we find that the same God, who called men to preach, called the church to support them. Every member, who is able, ought to supporting the church, and those who are not able, let the church support them. Let every member, who is on the clerk's book, get on the treasurer's book, and then we will have better churches. There are only two classes, the class to help and the class to be helped.

Now, if you deacons will put it up to the membership in this way, I believe that you will get a favorable re-

sponse, and the church will soon be off the beggarly list, and the preachers will no longer be looked upon as objects of charity. Our main trouble is we have too many hoboos and dead-heads, that you deacons have failed to go after. Now my advice to you is to go right after them, even in the event that you wake up the sleeping dog.

Yours fraternally,
J. H. FULLER

SOME FOLKS.

We believe that the First church at Jackson did a great thing when they secured Dr. W. A. Hewitt for their pastor, for Hewitt is one of our great men—"Home Raised."

If a few more of our pastorless churches would reach out in Texas and get a few more of our men, we would see things move in this great old state.

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Last Sunday was a great day with us, for we had nine additions, one of this number being one of the most prominent business men in this section of the state.

We are still in our drive to get over the top, and dedicate our church here and at Duncan, if we win, that means we have raised over seven thousand dollars since the 15th of October, and we are going to win.

These are some folks.

Last week they filled our pantry full of good things and then one man sent us half a hog, and another good brother gave us a whole hog that weighed over two hundred pounds, so you see we are having a hog killing time here of late.

The good folks in this Delta believe in doing things.

Was thinking today, that last night the curtain fell on the most momentous, the most startling, the most tragic year since our good God created this old sinful world.

May this year be the greatest of all, to our blessed Lord's work, and His Kingdom.

Yours for His victory,
W. E. FARR.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson For January 9.

JOHN PREPARES THE WAY FOR JESUS.

Mark 1:1-11.

Motto Text:—Behold, the Lamb of God, that taketh away the sins of the world." (John 1:29).

Some Introductory Facts.

The first six months of this year will be given to the study of Mark. Some facts ought to be kept constantly in mind as we pursue this unique presentation of the Person, Jesus Christ.

1. *Comparison and Contrast.*—Matthew, Mark and Luke are called the *Synoptic Gospels* because they present such a portrait of Jesus as may be "viewed together." John's gospel had not much in common with these three and therefore cannot be systematically arranged and "viewed together" with the others. The synoptic writers deal mainly with Jesus' ministry in Galilee; John deals with His ministry in Judea. The synoptists deal chiefly with His miracles, parables and addresses given to the multitudes; John selects rather the deeper spiritual truths which he illustrates with an occasional miracle. The synoptists give His teachings in simple, popular form, while John presents His teachings more philosophically.

2. *Our Gospel Writer.*—There are a few facts about Mark which we need to keep in mind as we study his writings for the next six months. The reader may study the following scriptural passages for information about Mark: Acts 12:12-25; 13:5-13; 15:37-39; Philémon 24; Col. 4:10; II Tim. 4:11; I Peter 5:13. From these references we may gather some important facts: That his name was John Mark; that he was a near kinsman to Barnabas; that he was not an apostle, but a convert of Peter; that he was closely associated, at different times with Peter, Barnabas and Paul. Though not writing as an eye witness of all Jesus' teachings and works, this gospel writer had first-hand information his gospel.

3. *Mark's Purpose.*—It is thought Mark wrote his gospel at Rome before either of the other gospels was written. It seems to have been written with a special view of appealing to the Romans in whose thinking, power was the dominant note. So Jesus is presented, not as the Old Testament King—Messiah of Matthew, not as the Son of man of Luke, not as the eternal Son of God of John, but as the *Mighty Worker*. Mark presents this marvelous person doing mighty works through which works He is discovered to be the Son of God.

4. *The Gospel (v. 1).*

The very first statement of Mark is pointed, freighted with precious meaning. It strikes to the heart of matters. "The beginning of the gospel of the Son of God." The phrase which arrests attention is "gospel of the Son of God." We do well to stop at this point and dig about this phrase a bit until its treasure shall open to us. We are told that the word "gospel"

is a compound word derived from two Anglo Saxon word—*god*, meaning *good*, and *spel*, meaning *news*. So wherever the word occurs in the New Testament it means *good news*. It is the good news about the Son of God. One thing is perfectly clear in Mark's statement, that is, the gospel, the good news, is the historical facts of the earth life, death, resurrection, and risen life of Christ. The good news is not some man's far-fetched speculation about these facts, but the facts themselves is the good news—these facts interpret the individual heart by the spirit of God. This agrees with Paul's definition of the gospel in I Cor. 15:3—"For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures, that He was buried and that He hath been raised on the third day according to the scripture." These facts—not our theories about them—are indeed good news for a lost world.

Another fact is clear here. The gospel is the *gospel of the Son of God*, "not so much because He is the author, as because He is the subject of it. It is the good news about Him." He is the theme of the gospel. Some one has called this the great central peculiarity of Christianity, namely, that it is a record of historical fact and that the world's salvation lies in the story of a human life and death.

One more fact needs emphasis here. The gospel of the Son of God is the gospel. There is no second edition. Human smartness has never discovered a substitute gospel. Many attempts have been made through the centuries, but failure is written across every one of them. Paul evidently had some experiences with second edition gospels when he wrote "But though we, or an angel from heaven should preach unto you any gospel, other than that which we preached unto you, let him be accursed." It is the gospel of Christ.

II. Gospel Preparation (vs. 2-13).

The "beginning of the gospel" according to Mark was a preparatory stage preliminary to the entrance of Christ upon His public ministry. There are two phases of this preparatory stage, namely, the ministry of John the Baptist and temptation of Jesus.

1. The way prepared by John.

The first phase of the gospel preparation was for the coming of Jesus in the ministry of John the Baptist. His coming and mission was the fulfillment of prophecy. In our lesson two weeks ago, 400 years before the present lesson, the person and mission of the Baptist were presented in prophetic picture. Mark quotes, however, from Isaiah and Malachi both. Verse 2 is from Malachi 3:1. Verse 3 is from Isaiah 40:3-5. Mark fits John into this prophetic picture in his characteristic terse way—"John came, who baptized in the wilderness * * *". The importance of the Baptist as a herald of Jesus is seen not only in the fact that in Him prophecy is fulfilled, but also in the circumstances connected with his parentage and birth and training (Luke 1:5-25.)

We have just noted the importance

of the man who became the forerunner of our Lord. Note briefly now the nature and importance of his mission. His mission was to prepare the people for the coming of the Christ. This he did in a two-fold way: *First*, by an authoritative call to repentance (v.4) By repentance John meant exactly what Jesus meant when He said: "Repent ye, for the kingdom of heaven is at hand." The nature of repentance will be discussed in next lesson. This wilderness preacher fearing neither men nor devils, thundered his repentance message till all Judea and Jerusalem came confessing their sins. Confession of and genuine turning from sin was the finest preparation for the coming of Jesus. It cannot be improved on as a preparation for Jesus today.

Second, John's thorn-sticking and razor-cutting repentance and message was not all in preparing for the coming of Jesus. He proclaimed a message of hope. The penitent confessors were not left with "houses swept and garnished" by repentance, but the coming on is presented as the object of hope and faith—"There cometh one after me * * * mightier than I * * I baptize you in water. He shall baptize you in the Holy Ghost" (v.8). So when the Jews have turned from sin and believe in the coming One, the way is prepared for His coming.

2. *The preparation of Jesus for His work.*—The first stage of gospel preparation was that of John the Baptist for the work of Jesus. The second stage of gospel preparation was the preparation of Jesus for His work. We find this first, in His baptism and anointing, and, second, in His temptation. The present lesson really should have gone through verse 13, taking in the temptation of Jesus. The discussion of the baptism and temptation of Jesus will be deferred until next lesson, dealing with that phase of gospel preparation as a special topic.

Teaching Nuggets.

1. *The Gospel*—As already stated the gospel means "good news." This good news is to be imparted to others by those who know it. *How we impart it* is a tremendously vital question. Did you ever hear anyone impart a piece of good news? There was something contagious about it. I fear that our heralds do not always present the good news of the Son of God as if it were good news.

2. *Gospel Preparation*—The heralds of the Son of God today are charged with the sacred responsibility of preparing the way for the Christ in the hearts of men. We dare not betray this sacred trust. It is as necessary today for the sinner to repent as it was nineteen hundred years ago. But a last word is not pointed to the Coming One, but to the One who has come. But in relation to the lost, men, the One who has come is ever the Coming One. The best preparation for His coming to the lost man is a "broken and a contrite heart."

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SUNDAY SCHOOL LESSON

Lesson For January 13.

JESUS BEGINS HIS WORK.

Mark 1:12-20.

Motto Text—"Repent ye and believe the gospel." (Mark 1:13.)

Lesson Connection—John had been preaching and baptizing about six months when Jesus came to him for baptism. Immediately after His baptism the temptation occurred. More than a year of Christ's public ministry is passed over by Mark before the calling of the disciples in verses 16-20. John supplies the missing link in chapters 1:15-5:47. Note that this call is entirely different from that in John 1:35-51. In the call of John the men discover Jesus as the Messiah, in the call of Mark it is to a distinct service more than a year later.

I. Gospel Preparation (vs. 10-13).

The discussion of last lesson closed with one stage of gospel preparation, the ministry of John the Baptist. We come now to the study in detail the other stage of gospel preparation, the preparation of Jesus for His work.

1. His Baptism.—There was in the baptism of Jesus a certain essential preparation for His public ministry. This is suggested in Jesus' reply to John (Matt. 3:15) who objected to baptizing Jesus—"Suffer it now, for thus it becometh us to fulfill all righteousness." Two questions are suggested: In Jesus' baptism, *how* and *why* He was baptized.

First, how was Jesus baptized? Baptism here as elsewhere means one thing and not three things. "John did not sprinkle water on Jesus (rantizo) and pour water on Jesus (cheo) and dip Jesus in water (baptizo). He did a specific thing. Whatever the specific thing John did, to which Jesus submitted, is the thing which Jesus did when He also (through His disciples) baptized (John 3:22-23; 4:12). and it follows that the specific thing which John did to which Jesus also submitted, and which He himself did (through His disciples) is the very thing which He commanded, in Matt. 28:19, to the end of time—Carroll. Baptizo is used in all these references and has but one meaning. In Romans 6:3 the meaning is a still clearer by connecting burial with baptism. *To bury is to cover.*

Second, Why was Jesus baptized? John's was a baptism of repentance unto the remission of sins. It evidently had not this import when administered to Jesus. The "thus it becometh us to fulfill all righteousness" has no reference to the how Jesus was baptized, but to the why. John's baptism had a two-fold purpose: (1) as related to penitent believers; (2) as to the Messiah himself. His anointing by the spirit in connection with His baptism was the authoritative sign by which John was to recognize the Messiah. This is the why so far as John is concerned.

But why so far as Jesus is concerned? Messiah, Christ, means the "anointed One." (1) At His baptism came the official anointing and inauguration of Him as Messiah-Christ. This was His endowment for service. This had to be in connection with His baptism. (2) To symbolize the great gospel truth of His burial and resurrection. Later He gave the supper to symbolize his death from sin. (3)

To give His disciples an example to follow till the end of the age.

2. His Temptation—I see in the temptation of Jesus more of a preparation for His ministry than abeginning of His ministry. *How* was Jesus tempted? *Why* was He tempted?

Before answering these questions it will be well to get a clear notion of what it means to "tempt." The word means "to try, to prove, to test." The word has two uses, a bad and good. In a bad sense, temptation is a solicitation from without to do evil. In a good sense, temptation is the testing of one for good ends. Jesus was tempted in the bad sense to commit sin.

How was Jesus tempted? On comparing the gospel records, Christ was evidently tempted continuously through the forty days (Mark 1:13). The temptation was offered by "the tempter" (Math.) "Satan" (Mark), "the devil" (Luke). Undoubtedly Satan covered the whole range of temptations by mental suggestion during the forty days. For He was "tempted in all points as we are tempted." But at the close the period Satan came into the open and visibly, audibly, palpably, horribly and suddenly rushed upon Him in His weakest hour, and hurled his fiery darts in quick succession—"Carroll. This final temptation was three-fold: (1) under-confidence, (2) over-confidence, (3) under-confidence. "The first, to take things impatiently into our hands; the second, to throw things presumptuously on God's hands; the third to transfer things into other hands than God's. Griffith.

Why was Jesus tempted? We must keep in mind that Christ was both God and man—the God-man. It was not the divine nature that was subjected to the test, "for God cannot be tempted with evil." He was tempted in His human nature. It was real. If Jesus was "not able to sin" His temptation was unreal. But if he was "able not to sin" then the battle was real. "The Spirit drove him into the wilderness" purposely to be tempted. Why? Dr. Carroll in his "Interpretation of the English Bible" gives eight reasons. Only three will be mentioned here. (1) In some special way He was prepared for His three years ministry. (Heb. 2:10.) (2) He was prepared thereby to become a sympathizing High Priest (Heb. 2:17-18). (3) He gave His followers an example of how temptation may be overcome (I Peter 2:21-23.)

II. Gospel Preaching (vs. 14-15.)

These verses bring Jesus before us about a year after His temptation. The greater part of this year had been spent in Judea. On hearing of the imprisonment of John the Baptist, Jesus left Judea and went into Galilee where He spent eighteen months preaching, teaching and healing. The theme of His preaching was the "gospel of God." This is not a different theme from the "gospel of the Son of God" of verse 1. Three expressions claim our attention in the description of His message.

1. "The time is fulfilled." The time which the prophets had seen from afar; the time for which the Baptist had prepared; the time of the Messiah's earthly ministry; the time when men shall know the Messiah and accept Him as such. It is the fullness of time for Jesus Christ to redeem the fallen race.

2. "The kingdom of God is at hand." One statement will suffice here. The kingdom of God is God's earth reign through Jesus Christ, in the hearts of men. Such reign of God had begun with the first disciples.

3. "Repent ye and believe the gospel." The kingdom of God is at hand. Two things are indispensably and unchangingly necessary to the establishment of the reign of God through Christ in the individual; *repentance, faith.*

"Repent ye." Jesus meant exactly what John meant by repentance and John meant exactly what Jesus meant. Fundamentally it is a "change of mind" toward God. The ear marks of true repentance are always clear. (1) It is always the product of godly sorrow for sin. (2) It is always toward God. (3) It always leads to personal faith in Jesus Christ. (4) It always bears the fruits peculiar to true repentance. God can not establish His reign in an impenitent heart.

"Believe the gospel." The heart of the gospel is Jesus Christ himself. To believe the gospel is lovingly to accept Him as Savior. So whenever there is true repentance and personal faith in Christ, God establishes His kingdom in that heart.

III. Gospel Results (vs. 16-20.)

Space remains for only a few brief words on this part of our lesson. Note three facts especially:

First, this call of the four disciples should not be confused with that mentioned in John 1:25-41. This incident in the ministry of Jesus is at least a year later than that in John. After the call of this lesson these disciples remained with Jesus continuously.

Second, the promptness with which they obey Jesus. Who is this with such power over men as to compel unquestioned obedience "straightway" and yet no compulsion? As for me let Him be Lord of my life.

Third, the change of vocation. It had been fishing in the sea of Galilee for fish. It is now fishing in the sea of sin for men. The vocation had been to feed hungry bodies. Right well did they succeed in their new vocation. Think of Pentecost.

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REV. A. N. BILLINGSLEY.

Whereas, Rev. A. N. Billingsley died in the fellowship of Mount Manna Baptist church on the 8th day of November; and

Whereas, he was also one of our former pastors; therefore, be it

Resolved, First, That by his death we have lost a man of the highest type of Christian character and a preacher whose love and loyalty for his work and people prompted a service which for personal devotion, self-forgetting spirit, individual hardship and untiring faithfulness is unsurpassed in this section of the country.

Second, That we shall lovingly cherish his memory, prayerfully strive to remember and heed his godly counsels, and in so far as we may be able, emulate his splendid example in Christian life and service.

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Third, That we tender to his bereaved wife and children our deepest sympathy and love, and earnestly commend them to Him who has said, "I will not leave you comfortless."

Fourth, That a copy of these resolutions be spread on our own minutes; copies be furnished the DeSoto and Tate county papers, and also the Baptist Record for publication.

Done by order of the church December 23, 1917.

B. F. WHITTEN, Pastor.
WILL STEVENS,
P. A. JENINGS, Deacons.

DEATH OF DEACON T. J. HARDY.

This servant of Christ departed this life from the home of his daughter, Mrs. J. M. Arnold, in Ellisville, December 14th. Funeral services were held in the Baptist church in Ellisville on Sunday the 16th in the presence of a large congregation, and were conducted by his beloved pastor, Rev. C. E. Bass with the assistance of Rev. Witherspoon, pastor of the Presbyterian church and the writer. It was indeed a Solomon and sorrowful occasion.

Brother Hardy was born in Lowndes County, Alabama, August 17th, 1839. He was a Confederate Veteran having served as a volunteer in the Civil War. He located in Southeast, Mississippi, after its close and entered the practice of law in which he continued for a half century perhaps and until his death. He settled in the town of Ellisville soon after its location and remained a citizen of it until God called him to enter his heavenly home.

While an attorney at law Brother Hardy was like Zenas, the lawyer" of New Testament times, a faithful Christian. He united with the Ellisville Baptist church by letter soon after his arrival there and became a pillar in the house of his God. Nature did much for him but the grace of God did more. Possessing a well balanced mind with fine common sense and wisdom which was sanctified to the service of God, he was well qualified for leadership among his brethren in all matters pertaining to the church and its activities. In him the pastor had a friend indeed, and a helper tried and true. The poor, the helpless, the sorrowing had in him a sympathizing brother. He was a liberal financial contributor to the cause of his Savior. He was an intelligent Baptist and firm in the faith, while at the same time he loved the good wherever found, and God's people of whatever creed. His efficiency and faithfulness in the discharge of his duties was clearly demonstrated in the discharge of his duties, throughout his long life. He used the office of deacon well and purchased to himself a good degree of the love and confidence and appreciation of his brethren, and a good degree of the rewards that await the faithful.

Being afflicted and approaching the end of his earthly pilgrimage he exclaimed with calm confidence, "I have no fear, for I know whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day." Thus did this saint of the Lord pass away, leaving a devoted wife and affectionate children two sons and two daughters and other relatives to mourn for him, they loved so dearly.

O, my brother; my brother, how we loved thee. Farewell until we meet again.

O. D. BOWEN.

MISSISSIPPI GETS IT BACK ON TEXAS WITH A VENGEANCE.

Years and years Texas has been making raids on Mississippi for preachers. As a rule, Texas has shown good judgment in raiding from that good old state its best. In raiding from her Rev. W. A. Hewitt, Texas especially demonstrated its good judgment. Bro. Hewitt's six years' pastorate has been in an especially difficult field; a field that required for success as pastor especially good common sense, great executive and financial ability and the Christly Pastoral grace—every qualification that the phrase building and constructive ability implies. With this qualification he has built one of the most magnificent church houses with the very best adaptation for church work; and has left it with no unmanageable debt. By the grace of God in his six years' pastorate in Dallas, he has won the hearts of the people; so that we part with him with heart-felt sorrow and almost trembling with anxiety lest we are not sufficiently humble to insure the Lord sending another man in Brother Hewitt's place. His wife well deserves every word of praise that I write of him. Sister Hewitt is a most spiritual woman, with the best of judgment, in every way a pastor's wife. But, to the great church that has called away Brother Hewitt, let me say, please do not load her up with the burdens of leadership. She has been so overloaded with such inconsiderateness by the church that they are now leaving that she surely needs rest.

For the time that Brother Hewitt was in Texas the whole State learned to honor him as a church and denominational leader, and he carries with him to Mississippi the heart of Texas as but few have done. But, remember, that Texas does not think Mississippi follows the scripture in thus taking on her vengeance in return for having captured Brother Hewitt.

God bless the great church that has taken Brother Hewitt from us, and the innocent captives too. Noted for her fine spirit, Texas forgives Mississippi that great wrong.

W. A. JARREL,
Station A, Dallas, Texas, Jan. 1, 1918.

"If you doubt the doctrine of original sin, look at the locks on your doors," or if that fails to convince you, think for a moment, though it depresses you, of the degenerative influence at work in the very words you speak and write. A rival, for example, was originally a partner, or at any rate a neighbor. It comes, of course,

SALTS IS FINE FOR KIDNEYS, QUIT MEAT

Flush the Kidneys at Once When Back Hurts or Bladder Bothers
—Meat Forms Uric Acid.

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well-known authority. Meat forms uric acid which clogs the kidney pores so they sluggishly filter or strain only part of the waste and poisons from the blood, then you get sick. Nearly all rheumatism, headaches, liver nervousness, constipation, dizziness, sleeplessness, bladder disorders come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts, or if the urine is cloudy, offensive, full of sediment, irregular of passage or attended by a sensation of scalding, get about four ounces of Jad Salts from any reliable pharmacy and take a tablespoon full in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia and has been used for generations to flush clogged kidneys and stimulate them to activity, also to neutralize the acids in urine so it no longer causes irritation, thus ending bladder disorders.

Jad Salts is inexpensive and cannot injure; makes a delightful effervescent lithia-water drink which all regular meat eaters should take now and then to keep the kidneys clean and the blood pure, thereby avoiding serious kidney complications.

KENNINGTON'S

JACKSON, MISS.
Mississippi's Best Store

CLEANLINESS

"Cleanliness is next to Godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no Calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Fleet-Mansfield Drug Co., Memphis, Tenn.

from rivus—river or brook—and since this was frequently the boundary line separating properties, a certain central portion of it was the common property of the "rivals" or dwellers on the banks. So numerous and frequent were the disputes that arose out of the propinquity that the word, has lost its original savor and now means competitors.

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 12, 1917.

J. W. PROVINE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

A PRINCE HATH FALLEN.

"Knowest thou not that a prince in Israel hath fallen today?" With these words Dr. T. T. Martin began his touching address on the life of T. C. Lowrey. Never were words more fitly spoken of any man. In truth he was a prince, that is, he stood first among his fellowmen in many of the things that go to make a strong character.

There were many things in the character of this great and good man that deserve to be mentioned and that should be held up as examples before the boys and young men of today, but it seems to me, as I look back over the years that I have known him, and admired him, and loved him, that there were three especially prominent traits that drew me to him.

The first of these was his rugged honesty, his utter sincerity. I do not believe he knew how to pretend. I do not mean that type of man that boasts of his brutal frankness in expressing his opinion of others—far from it—but there was no deceit, no hypocrisy in him, and absolutely no evasion of the plain, simple truth when the time came for him to speak. In all my life I have known but few men with so high a sense of honor. Some men with whom he had business dealing may have differed with him in matters of opinion or judgment, but I have yet to hear of one that ever questioned his integrity. In this age of sham, of pretense, of imitation, I believe no higher tribute than this could be paid to any man.

Next was his high conception of the duties of a citizen. He had no patience with corruption in private citizen or public official, but he did not believe in pharisaical criticism of these things without making some effort to correct them. Along this line he was one of the bravest men I have ever known. Never have I known him to fail or shirk, no matter how unpleasant the task, when once he had studied the matter through and decided upon his duty. Would that every Christian citizen would take him as a model.

Then there was his never failing love and sympathy for his fellowman. T. C. Lowrey was not a man who sounded a trumpet before him as he went about doing good. He shrank from publicity and the world may never know the extent of his good deeds. But there are hundreds of us who hold the memory of these things in our hearts and they will never be forgotten. He forgot them himself, but somewhere the record has been kept. I have often wondered, since he went away, if he has already had a glimpse of the pages that must be covered with the record of his many deeds of love while here. If he has, that will be heaven enough.

There are many other things that I could say about him, but they are too personal for me to write them here.

WATCH THE BABY!

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly, there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning, or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Fleet-Mansfield Drug Company, Memphis, Tenn.

But this I know: Blue Mountain College has suffered a great loss, the church has lost one of her most faithful members, Mississippi, and especially this section, one of her best citizens, and this writer, among others, one of the truest friends he has ever had. Many of us are greater debtors to humanity because of his life and influence.

Sincerely,

J. J. M'KINSTRY,
In Southern Sentinel.
Blue Mountain, Miss.

Editor of the Baptist Record:

In your issue of December 13, there was an article on the Deacons not Deaking and signed by "Old Subscriber." I do not know who Old Subscriber is, but I must say a few words about the deacons, the preachers and the laity. First, I am glad we have some good deacons in our churches, but while they are good and pure and want the pastor to be supported, the majority of them have forgotten just what they were chosen to do. In the first place, the deacon must be good, and in the second place, he must do good. He must be full of the Holy Spirit and wisdom, lest his constant dealing with the kind of people that the Old Subscriber speaks of, would cause him to grow cold, formal and spiritless. He must be a man who believes in the business of his office and the office work. He was chosen to look after the business of the church, as is seen in Acts 6:3. Now if business will make business go, business will make the church go. So the key to the whole situation, in solving the financial problems of the church, is the deacon. And the deacon should remember that he was chosen to serve.

The reason we have so many preachers who are restless and move too often, is largely due to the fact that they are not supported by the Board of deacons.

It seems to me that many of our deacons have forgotten that they are to serve tables, the table of the Lord, the table of the poor, the table of the pastor.

The best friend that a pastor has ever had, or ever will have in his work here on earth in the work of the Lord Jesus is a faithful board of deacons. I believe many times it is just as wise for the church to change deacons as it is to change preachers, but when the finance begins to fall off, the church many times will wonder what is wrong with the preacher, but she never stops to ask the question, what is wrong with the board of deacons? I believe when a deacon fails to dignify the office in carrying out the business of the office he ought to feel that he is no longer a deacon and should ask the church not to count on him.

Now the Old Subscriber talks about the members who will say that they cannot give very much more than their presence at the church house, and they cannot deny themselves of things in order to pay more on pastor's salary. Now I believe, Old Subscriber, you ought to be able to post such members about the Lord's great promises to those who do their best in supporting His work. Every one who knows the Lord Jesus, ought to pay his tenth to the support of His cause, and no one will be able to teach, unless he has first learned the lesson himself. The preacher ought to give

his tenth, the deacon ought to give his tenth, the laity ought to give the tenth. Since we owe one-tenth, according to God's law, the rich must pay, the poor must pay, therefore the tenth belongs to God. The tenth is our debt, and debt paying is a universal obligation, and this ought to be taught, because it is God's law. It was no more abolished when Christ came than the law of the Sabbath.

GREAT MEETING AT STARKE, FLA.

Last night there closed at the Baptist church one of the most successful revivals held in Starke in many years. The preaching was done by Dr. Ray Palmer, of the Home Board. The congregations were unusually large and much interest was shown. Many professed religion and joined the church. The above results were to be expected because of the character of the man and his able preaching.

Dr. Palmer is a man of unusually strong personality and religious convictions and is full of zeal and energy in doing God's work. He did not spare himself here for the great cause in which he is interested. He gave two very helpful addresses to our high school.

It was a distinct benefit not only to his own church but to members of other churches to have had him here. Pastors desiring Dr. Palmer's services may address him 1004 Haeley building, Atlanta, Ga.

Respectfully,
S. S. DOWLING,
Prin. High School.

ORDAINED MINISTERS CALLED.

On last Friday afternoon, Dec. 14, 1917, as requested by the Clinton Baptist church that the pastor, Rev. H. M. Harris, summon a presbytery of the ordained ministers for the examination of two young men for the full work of the ministry, Brethren Bruce Hilbun and E. S. Flint, the following preachers met in the college office, H. M. Harris, M. O. Patterson, J. R. Graves, J. E. Kinsey, J. A. Barnhill and H. C. Clark. Brother Harris was chosen to lead the questioning and H. C. Clark was elected clerk.

The brethren, Hilbun and Flint were found to possess excellent qualities as ministers of the Gospel of Christ. The presbytery, after examining the candidates on all the necessary points, were glad to recommend them for ordination to the full work of the ministry of the Christ.

H. M. HARRIS, Moderator.
H. C. CLARK, Clerk.

P. S. Last Sunday morning the two young men as recommended were ordained here at Clinton and the pastor preached the ordination sermon, which was indeed grand. Certainly we have had no better sermon along this line here at Clinton.

We are reliably informed that the Red Cross sent cigarettes, cards and dice to the boys in the army here, also to boys stationed at other places. Hundreds of Christian people have made sacrifices in order to give to the Red Cross and we are glad they did it, we are ready to do it again. The Baptist Young People of the Second church here and now register our stamp of disapproval of such steps taken by the Red Cross. The soldier boys have enough battles to fight besides such nefarious entertainment handed to them as it were on a waiter.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 18B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name

Address

Shipping Point
(Please write distinctly.)

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

adv.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILDREN

Delicious "Fruit Laxative" can't harm. Tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Foot Comfort Assured

BROOKLYN MAN SOLVES THE PROBLEM.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

NEWS IN THE CIRCLE MARTIN BALL

Rev. John R. Wray, pastor of the First Church, Monroe, N. C., was presented with an automobile as an expression of appreciation for his splendid service in the interest of the church. His members love him for his work's sake.

Mr. Joe Buckner, son of Dr. R. C. Buckner, superintendent of the Buckner Orphan Home, Dallas, Texas, has moved his dog cabin, in which his father was born eighty-five years ago, from Tennessee to Dallas. Dr. Buckner loves the cabin and does much of his writing on it during the summer.

The High Springs church, Florida, recently enjoyed a gracious revival. Pastor C. M. Brittain was aided by Evangelist W. Thiot. There were seventy additions.

The Louisiana Convention re-elected Dr. George Crutcher as secretary. Dr. Crutcher had expressed himself as ready to retire after the Convention, but his brethren love him too well to permit that, in their power to prevent. He is a strong man and worthy of their confidence and esteem.

The Baptist Witness is getting better all the while. Dr. Holt, the editor is good anywhere he is placed. Every Baptist in Florida should rally to his support, and wouldn't hurt any of the other people to read the columns of that excellent paper. It might lead them into the light.

Dr. P. I. Upsey, the editor, was again made Chairman of the State Board of Missions. There could be no better choice. He has the love and confidence of all the brethren. We say this of our motion, independent of anybody.

It is marvelous how Dr. W. E. Farr, of Shelby, can work. In the short space of time the large indebtedness on the house of Duncan and Shelby has been greatly reduced, if not entirely removed.

We appreciate the Irishman's position when "Joe Juice" was running from his jug on our side of the fence, and he was on the other. There is plenty of money—good money—in Clarksdale but it is not in Baptist hands. Good, good, but we can't get to you.

Rev. B. H. Lovelace has accepted the call to the Parkland church, Louisville, Ky., and will take charge January 1. The Parkland church is rejoicing.

It is stated that 1,011 have joined the churches where Evangelist J. H. Drew has held meetings this past year. It has been the best year of work in many respects.

Evangelist J. B. DeGarnio, recently closed a meeting at the Calvary church, Lexington, Ky. Forty-six joined during the meeting and twenty have joined since—more than half by baptism. Gospel singer Frank E. McCravy led the music.

Rev. O. T. Fisch, who has served the First Church, Little Rock, Ark., for a short while, resigns to accept the position of field secretary for the army Y. M. C. A.

The papers announce that every teacher and student in Blue Mountain College, from primary to post-graduate, has joined the Red Cross in the big Christmas drive. Wonder if any other school has a record like that.

Pastor-Evangelist T. C. Ecton recently assisted Dr. F. M. Powell in a meeting at Shelbyville, Ky. Ninety-two additions, 60 by baptism. Rev. F. W. Carnett, student in the Louisville Seminary led the music.

The church at Winona is rejoicing over the fact that the last dollar of the indebtedness on their church home has been provided. They are now free. How happy that makes a former pastor feel, under whose administration the building was erected.

The Kentucky State Board of Missions has reversed itself and decided to return to the old custom of letting every interest for which the board collects money bear its own pro rata of expenses.

Bro. A. M. Grinsley, of Fayette, Ala., contributes through the State Mission Board \$1,500.00 to pay the salary of a missionary to work especially among the country churches of West Alabama. He said to Secretary Scarborough, "I want souls to my credit in heaven." His example is worthy of imitation.

We have before us the program of the pastors' conference of the Deer Creek Association. It will convene at Cleveland January 7. It is a strong program, dealing with subjects of vital interest.

We are rejoicing to know that Dr. W. A. Hewitt has returned to "dear old Mississippi." May he abide with us the remnant of his days on earth. The First church of Jackson is fortunate in securing him and his splendid wife.

Dr. J. R. Hobbs has decided to remain with the First Church, Jonesboro, Ark. The pressure brought to bear on him by his great church could not be passed by. Which way will the Hoem Board look now?

The Texas State Board elected Rev. D. R. Pevoto assistant corresponding secretary. Dr. B. A. Copass, who has served in that capacity for three years, retired January 1. He is a strong man and good anywhere you place him.

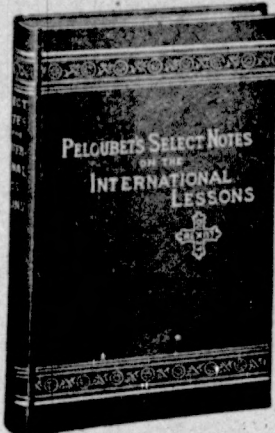
Rev. A. N. Hall goes from Waxahatchie to Muskogee, Okla. He is now at work in his new field.

The editor and pastors of Texas are making a drive for 20,000 new subscribers to the Baptist Standard. The Baptists of Texas generally get what they go after. Why not the editor and pastors of Mississippi make a drive for half that number.

The Texas Mission Board elected three evangelists, E. T. Baldwin, R. L. Cole and H. D. Heath, later R. W. Merrill was added to the list.

The Arkansas State Board of Missions has elected W. A. Moffitt, W. R. McEwen, D. B. Moore, L. A. Robinson, Giles C. Taylor and O. A. Greenleaf as general missionaries for the state. W. T. King is the church building missionary.

1918 Sunday School Helps



The Famous

Peloubet's Select Notes

On the 1918 Sunday School
Lessons

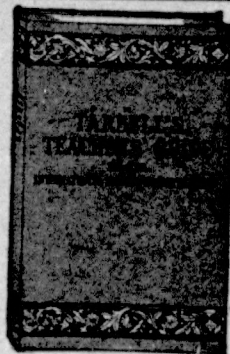
Compiled by Dr. F. N. Peloubet
and Dr. Amos R. Wells. Price,
\$1.25 net; \$1.35 delivered. Five
copies postpaid for \$6.25.

The Great

Tarbell's Teachers' Guide

To the 1918 Lessons

Edited by Dr. Martha Tarbell.
Contains helps for use in every
department of the Sunday School.
Price \$1.35 net; \$1.35 delivered.
Five copies postpaid for \$6.25.

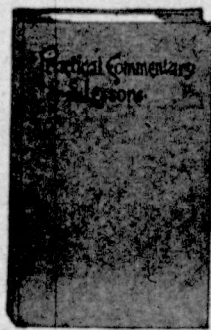


The Complete

Arnold's Practical Commentary

On the Lessons for 1918

Edited by Prof. David S. Warner.
A useful help at a low price. Price
60c net; 65c delivered. Five
copies postpaid for \$3.00.



The Handy

Torrey's Gist of the Lesson, 1918

By Dr. R. A. Torrey.

A help for the busy man or woman, vest-
pocket size. Price 25c postpaid; ten copies
postpaid for \$2.25.



The Convenient Self-Pronouncing Vest-Pocket

Commentary for 1918

Edited by Dr. J. M. Coon (a Baptist).

One of the most popular helps published. Prices: Cloth
binding, red edges, 25c postpaid; imitation morocco, gold
edges, 35c postpaid. Ten copies, postpaid: Cloth, \$2.25;
in morocco, \$3.15.

MAIL ORDERS FILLED PROMPTLY

The Baptist Record Book Store

Jackson, Mississippi

Rev. R. C. Medaris, of Williamsburg, Ky., had the misfortune to lose his home and entire contents by fire recently. He is a brother-in-law of Rev. L. E. Barton, who was pastor for a while at West Point. The loss was over \$2,000. The fine library was destroyed.

Dr. S. H. Campbell has resigned the pastorate of the Second church, Little Rock, Ark., and accepted the position of field secretary of the Baptist Student's Movement of North America. His resignation takes effect at once. He served the Second church seven years.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. \$4 per hundred; samples, 50 each, 85 songs, words and music. No. 1 and 2 combined \$7 per hundred, 100 a copy. E. A. K. HACKETT, Fort Wayne, Ind.

The Western Recorder expects to send out a missionary to be called the T. T. Eaton missionary. J. S. Cooper, of Somerset, Ky., proposes to be one of ten to pay the salary.

Dr. R. W. Sanders, who has been serving the First church, Charleston, S. C., for several years, retires and will live at Greenville, S. C. He says he will preach to the soldiers in Camp Sevier, in the county Alms House, and in the Rescue Home for Fallen Women, with no promise of a dollar for his services. He is 70 years old and has been preaching 51 years.

Dr. R. E. Burt, of Houston, Texas, who has been supporting two missionaries in the Foreign Field for some time, now agrees to support five more. He knows how to use his money for the glory of God.

Rev. W. J. Derrick has been called to the pastorate at Ripley to succeed Pastor Gunter. If he accepts he will live at Ripley and serve two adjoining churches. He has been giving two Sundays to Oak Ridge church at Farrell. They will be loath to give him up.

Rev. J. B. Moseley has been elected by the Arkansas brethren as Sunday school and B. Y. P. U. secretary. He has occupied the same position in Louisiana for several years.

Dr. C. T. Alexander, a truly great preacher and pastor has been forced to resign the pastorate of the church at Arcadia, Fla., on account of the health of his wife. He has accepted the call to the church at Mineral Wells, Texas. The Arcadia church was loath to give him up.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, it is not sticky or greasy, and does not rub off.

FROM WATER VALLEY AGAIN.

Our church gave sixty minutes from nine to ten in a "Peace and Good Will" service to our King on the anniversary of his birth. The weather was inclement, but our congregation came together promptly, and we had one of the sweetest services ever held here. At the close, one of our best men arose and asked permission to speak, and in a few well chosen words, while tears rained down his manly cheeks, he presented, in behalf of the church, a magnificent purse to the pastor and his family.

Brethren, such kindly, as well as timely, remembrances as this, makes a pastor do his very best work. This is not the first time that our people have shown their love in a substantial way. They are always alive to those little things that go in to the making of life happy and worth while to their pastor and family. We love our people, and when the time comes for leaving them, I believe it will break my heart. May the Lord bless every one of them through the coming years.

A. A. WALKER, Pastor.

MAGONLIA CHRISTMAS MORNING

Eleven months ago we came to the beautiful little city of Magnolia. The kindnesses shown us since coming to this place have been excelled by nothing in the past. May God bless this good people and make them as happy as they have made us.

As a church we have had a prosperous year in the Master's work, and no church debt now hinders our onward movement.

During our recent meeting, conducted by Dr. W. A. McComb, the church raised \$1,500.00 to cancel former indebtedness and make needed repairs.

Dear Brother McComb's meeting with us was a benediction, in many ways. May God continue to bless him in his new field at Baton Rouge, La.

We have just been looking over our gifts on this Xmas morning. They are beautiful and include each member of the family. In addition to the many, many kindnesses shown us—last Sunday morning, at the close of the service, the pastor was given a delightful surprise.

A Christmas gift in the form of a one hundred dollar check was presented to him with a few well chosen words by Bro. J. N. Holmes, treasurer, on behalf of the church, the salary having already been paid in full.

I feel devoutly thankful for the present surroundings and look with hopefulness to the future.

With best wishes for the Record for 1918, I am

Yours in His name,
R. H. PURSER.

PINOLA AND DAMASCUS.

Last Sunday closed out the two years of the pastorate of Bro. J. G. Gilmore with the Pinola church. The church not only paid the salary in full but as an expression of their appreciation, made Brother Gilmore a free will offering of \$25.00 as a Christmas present. The church extended to Bro. Gilmore a call for 1918, but he declined the call as he has a full field of work in Copiah county. Rev. R. L. Sproles, of Magee, will succeed to the pastorate.

Damascus is one of the oldest churches in Central Mississippi, being organized in the year 1824. They have a noble history, some of the best preachers in this section of the state have been its pastors. The present pastor is Rev. J. G. Gilmore, who is entering his third year. The church appreciates their pastor, which is evinced by their loyal support and continued poundings. On last Friday night a good number of the membership of the church accompanied by two of the town pastors of Hazlehurst, visited the pastorium and left the larder loaded down with good things. You would never know that the war was on from all the evidences around the pantry.

Next year our field will be a group of churches consisting of the following: Spring Hill, Damascus, Bethel, Sardis and Wanilla. We hope to do still greater things for the Master. This has been by far our best year of many years as a Mississippi pastor.

J. G. GILMORE, Hazlehurst.

KEEP THE SKIN HEALTHY.

Skin diseases such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from Shuptrine Company, Savannah, Ga.

HONOR ROLL.

Below are the names of boys, members of the church here, who are in our country's service. They constitute a Roll of Honor which occupies a place in the church auditorium near the vestibule:

Luther L. Abernethy, Paul Berry, W. C. Chandler, Herman Cole, R. Allen Dean, Chas. Engels, Mathestone Knox, U. S. Navy, Kyle Lyons, A. T. Stovall, Jr., Ray Whiteside. The last two are in aviation service. With all good wishes.

Yours truly,
A. L. O'BRIANT,
Okolona, Miss.

To Drive Out Malaria

And Build Up The System Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

APPEAL TO PRESIDENT WILSON.

In behalf of a million mothers and fathers who have given their boys in defense of their country, in behalf of all evangelical Christians, in behalf of all the prohibition workers of the United States, in behalf of the owners of all coal mines and manufacturing plants that employ labor, I appeal to you as the only one that has the power to make this nation "bone dry" to proclaim this United States a prohibition nation during the period of the war and a year thereafter. It will be the greatest help of any one thing to win the victory over the Germans. Three fourths of those engaged in the manufacture of beer are foreigners, ninety per cent of the saloon keepers have unpronounceable names. You cannot control the liquor traffic any more than you can the Kaiser or the devil. The saloons have procurers, and on the border have lozmkers with citizens clothes for the soldiers to change from their uniforms and buy liquor and many sell direct to the soldiers and sailors in uniforms. A saloon can no more be run without using boys than a flour mill without wheat or a saw mill without logs. The only question is whose boys? Even moderate drinking, injures the judgment, health and posterity. Athletic trainers taboo all alcoholic liquors as a beverage, moderate or otherwise, under all circumstances. Railroads try to prevent any employee from using strong drink, and the brotherhood of engineers will not keep in their number, and thus endorse any one, that is even a moderate drinker, because in moderate drinking there is bad effect on the mind, disturbing the judgment, distorting the reason. If those who drink liquor cannot be depended on to win a game of baseball or run a locomotive, can our generals and their subordinates be depended on to win a battle?

Alcoholic liquors diminishes our usefulness, it lessens our power of success, it injures our intellect, it diminishes our power of resisting temptation, dwindles the whole man to shortened life.

W. H. PATTON.
Shubuta, Miss., Dec. 28, 1917.

The church at Slaughter, La., has called Rev. E. Stubblefield, of Cisco, Texas. He accepts and enters upon the new work at once.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pain of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatments, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, Nashville, Tenn.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

PARKER'S HAIR BALSAM
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and
Beauty to Gray or Faded Hair.
50c. and \$1.00 at Druggists.

HINDER CORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Drugists. Hiscoc Chemical Works, Patheogue, N. Y.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

DEAR FRIENDS:—Let me tell you about my sad misfortune. I am a poor crippled boy, fell and hurt my side an dback when I was a little boy out hunting; went to bed and never got up. I have been down in bed 19 years; and it seems so bad to be so I can't walk to go anywhere. I want an automobile so I can be put out in it and taken out; think it would help me. I am going to try to sell enough Deep River Grit Whetstones to get me an automobile. They are very fine and beautiful stones and put the sharpest cutting edge on knives and tools. Kind friend, just think of what an awful helpless and desolate condition I am in, being here confined to my bed for 19 long, weary years, suffering all the time and deprived of ever walking about any more in this world. It breaks my heart, but I will try to trust in God and I hope when you hear about me you will help me get the car, and all I ask is that you send me one dollar for one of these stones, so I can get the car, and it will almost mean new legs for me. Please don't forget me; and may God bless you.

Yours in misfortune,
JOE MORPHEW,
Trade, Tennessee.

P. S. — If you doubt my story, which is all true, I refer you to Rev. J. H. Levo, minister at Trade, Tenn.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Ruptured?—

Throw Away Your Truss

For Many Years We Have Been Telling You That No Truss Will Ever Help You—We Have Told You the Harm That Trusses Are Doing. We Have Told You That the Only Truly Comfortable and Scientific Device for Holding Rupture is the Brooks Rupture Appliance—and That It Is

Sent on Trial to Prove It

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon today and I will send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no ties.

I send on trial to prove what I say is true. You are the judge and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail today. It's well worth your time whether you try my Appliance or not.

Soundly Cured

At the Age of 81

Mr. C. E. Brooks,
Marshall, Mich.

Dear Sir:—Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite 10 1-2 mos. It has cured my rupture.

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think it quite remarkable as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inf. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony, for I had never expected to be cured. However, thanks be to God, I found a cure through the valuable appliance you made for me.

Your friend,
Holly Hill, Fla. E. A. Richards.

CURED WITHOUT OPERATION

"Was Sure I Would Be a Cripple"

Mr. C. E. Brooks, Marshall, Minn.
Dear Sir:

Enclosed is a picture of my child, and the little man you see seated in the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you, and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as anyone could be. I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.



The above is C. E. Brooks, inventor of the Appliance, who cured himself and who is now giving others the benefit of his experience. If ruptured, write him today, at Marshall, Mich.

CURED IN THREE MONTHS

Salem, Ohio.
430 Cleveland Ave.
Mr. C. E. Brooks,
Marshall, Mich.

Dear Mr. Brooks: I am sending you a small picture of my son, who is now five years old.

We ordered your Appliance for him when he was only two months old, and yet want to say in about three months all signs of rupture were gone, and he is some boy today.

I shall be very glad to say a good word for you whenever the opportunity presents itself.

Yours very truly,
T. A. McLAIN.



Veteran Cured

Mr. Wm. McAdams, of Kansas, Ill., is a veteran of Co. "H" 59, Regt. Ill. Vol. of which he was Second Lieutenant.

He has fought against the suffering and torment of Rupture for years and has finally won the victory as the following brief letter tells:

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—I laid March 2nd and have not worn it for twenty-five days, for I think that I am cured. I hope that I may never have to wear it again.



Yours truly,
Wm. McAdams, Sr., Kansas, Ill.

DOCTOR PRONOUNCES HIM CURED

119 Towle Avenue,
Mishawaka, Ind.

Mr. C. E. Brooks,
Marshall, Mich.

Dear Mr. Brooks:

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindness, I am,

Yours very truly,
MRS. H. TOLLMAN.



REMEMBER

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail today.

Pennsylvania Man Thankful

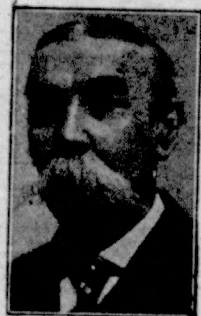
Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON.
80 Spring St., Bethlehem, Pa.



Free Information Coupon

Mr. C. E. BROOKS,

443C State St., Marshall, Michigan

Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

Name _____

Address _____

R. F. D. _____ City _____ State _____